3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

304 [565]

is, that this will keep them from using abusive language. — Some natives say, members of the royal family do not remove the incisors; but of this I am not sure.

[641] [413] TRIBAL MARKS

The tribal marks of the Shilluks, women as well as men, are from three to five rows of dots across the forehead. The regular instrument for tattooing these dots into the skin is a crude iron similar in shape to our scalpel. But not infrequently individuals are met with who have not these marks. Sometimes women have from one to three rows of small scars across their foreheads. These are in most or all cases simply caused by wearing bands of buttons drawn tightly across the forehead. Tattooings on other parts of the body are seldom.

302 413 SHAVING

The women wear either no or only short hair on the head; they shave their heads with a razor consisting of a straight piece of thin iron, whose edge is sharpened, or with a short piece of iron with one side beaten out to a thin edge. But lacking a razor they use almost any metal instrument they can get hold of for this purpose. Both sexes scrupulously remove any hair on the body by pulling it out with a kind of pincers; the men even pull out their beard and eyelashes. — They do not circumcise.

302 HAIR-DRESSINGS

The men, chiefly youths, indulge in elaborate hair-dresses of varied forms. Such hair-dressing takes several hours to arrange, and has to last for weeks, the natural occasion for renewing it being a village-dance, where everyone wants to appear at his best; in dressing it, the hair is first loosened with a stick, which serves at the same time for scratching the head. Then it is twisted and brought into the right form by means of a mixture of gum, mud, and sometimes cow-dung; from time to time oil or butter is poured on it. In order not to spoil the hair-dressings while sleeping, the neck is supported by neck-supports. Sometimes the hair is bleached either yellowish-red or grey. Bleached hair is generally not twisted or dressed, but is left standing out in all directions "like the feathers of a fighting cock." Bleaching is done by smearing a thick plaster of ashes, chalk and cow-dung on the hair and leaving it there for about two or three weeks. Another mode of bleaching is to rub the plaster well into the hair, then gathering it up from the back, and bringing it forward, forming it into the shape of a horn. While in this state, they must be very careful not to break it, lest the hair is broken off. The same result is obtained by washing the hair continually with cow-urine. These processes take the kink as well as the colour out of the hair. This bleached bristle-like hair together with their tall, thin body covered with ashes or brick-dust, and the want of eyelashes sometimes gives the people, in the eyes of one who has never seen them before, a rather frightful appearance. Boys wear their hair in little knobs, formed with red earth and fat. Cowrie-shells, in strings or single, are often twisted into the hair, and

[352 513]

[237]

[301]

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

323 mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a
276 long, thick, hollow reed of about 1 1/2—2 cm in diameter. The juncture be-
531 tween the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are
276 exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit
[516] down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND CHEWING OF TOBACCO

756 In cases of sickness the doctor is called. His chief means of curing consists
758 in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

463 Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented
● 352 by Nyikang." They are carved of wood, and are made to resemble the forms
[532] of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

463 The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

438 There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little
[443] trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *ngwo*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time
439 "selling" another thing; he exchanges one thing for another. In trading with
177 the Arab or Greek merchant they have, however, learnt the use of money;

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

9. Names of stars.

821

dwɔ̀gi nɛ́mɛ̀n moon

àdɛ̰́k ɲwɔ̀l three stars, the Uranus.

ábáɲ́ shúrɔ̀ "4 northern stars".

ɟáfɛ́rɔ̀

àkwɔ̀shɛ̀kán appears after the sun has set.

kyɛ́lɛ̀ jɔ̄p a star ahead of the Venus.

kyɛ́lɛ̀ rùwɔ̀u wɔ̀r Venus.

gyɛ̀nɔ̀ "hen", Pleiades.

àyép comet.

10. Household-things.

352

tɛ̀dɛ́t a stick to fasten the door with.

tɛ̀t the lower part of the door.

tígɛ [door.

túk hearth-stone, hearth.

fɛ̄l grinding-stone, whet-stone.

àdàu small whet-stone.

ɟɛ̰́nì neck-bench or support.

pyɛ̀n skin to sleep upon.

pàɲ́, pɛ̀ɲ́ hole for pounding dura.

ɟɛaɲ́ɛ dura-stalk.

ɟwayɛ a frame on which spears are put, to protect them from the white ants.

dɛ́lɔ̀ a grass ring on which the *kɛ̰́dɔ̀* is placed.

lwɛ̀l calabash, gourd.

ádàlɔ̀ gourd for churning milk.

tɛ̰́gɨ small calabashes for drinking water.

àbìɲ́ a spoon made out of a gourd, for taking the hot food out of the pot.

árɛ̋t leaf of deleib or dom-palm, and basket made of it.

kɛ̰́dɔ̀ large basket for preserving dura.

ɖɛ́ɲ̀ɔ̀ basket for dura etc.

àwɛ́ch a small *kɛ̰́dɔ̀*.

adudɛ a basket.

ótɛ́gɔ̀ pot for cooking food.

fúk-fúkɨ water-pot.

átàɲ́ big pot for cooking large meals or beer.

tàbɔ̀ dish.

fàrɛ́ a mat for covering food in pots, dishes.

lùɲ́ a sieve for sifting dura.

lɛ̰́k pestle for pounding dura.

fɛ̄l spoon.

fɛ̄lɔ̀ knife.

gwɛ́ch stick for stirring food.

óbìrɔ̀ small pot for preserving beer.

ókwɛ̄ɲ̀ɔ̀ broom.

ɟɔ̀l rope.

kúdì a rope on which clothes, dancing-sticks, etc. are hung.

ówɛ́ɛ̰t mat of Arab making, to sleep on.

ódɛ̰́k fence-mat.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

ókɛ́nò a kind of mat made of ambach, as a seat for chiefs only.

dīm a sieve of cloth, for straining beer.

wíjí grass for stopping up cracks in the wall, to keep out mosquitoes. 352

aʈíwí a pot.

ʈìgò?

ʈyɛ̀l?

11. Handicrafts.

bɔ̄ɔ̄dɔ means a skilful man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation except perhaps in the case of the worker in metal. His is a trade held in high esteem, so that he has become the *bɔ̄ɔ̄dɔ* par excellence; if the natives simply speak of a *bɔ̄ɔ̄dɔ*, they mean the smith or metal-worker. He does not practice his craft in one place, but goes from village to village. The other craftsmen practice their craft only occasionally. But as a rule one man knows and practices only one of the arts enumerated below. 463 [326]

bɔ̄ʈè tʃɔ́n maker of spears; plural: *bōʈé tɔn*.

bɔ̄ʈè tyɛ̀k kí tɔn the man who files spears.

bɔ̄ʈè tɛɛ̀n kí bʊ́l tɔn the man who makes the spear-handles straight.

bɔ̄ʈè dak tobacco-pipe maker.

bɔ̄ʈè yɛ́ʈ kí bʊ́l tɔn the man who makes spear-handles.

bɔ̄ʈè tʊɔ̀ɔ̀k kí pʊ̀k potter, generally a woman.

bɔ̄ʈè gwɔ́ʈe lɔ̄t who carves, makes figures on gourds.

bɔ̄ʈè yɛ̀r kí tyɛ́l who makes the string on which the gourds are hung.

bɔ̄ʈè wɪ̀ɔ̀k who makes the roof of huts.

bɔ̄ʈè kʊɔ̄dɔ kí lɔ̄n who makes skin-clothes.

bɔ̄ʈè ógòʈ who makes cotton clothes.

bɔ̄ʈè tɛɛ̀n carpenter.

bɔ̄ʈè ʈáí who tattooes.

bɔ̄ʈè tɛɛ̀n kí loʈ who makes clubs.

bɔ̄ʈè chók kí kɔ̄t shield-maker.

bɔ̄ʈè tɛɛ̀n kí kwɔ́r who makes shields to protect against clubs.

bɔ̄ʈè ɣɔ̀t kí lɔ̄n tailor, sewer.

bɔ̄ʈè tɛɛ̀n kí bʊ̀l drum-maker.

bɔ̄ʈe kwɔ́chè bʊ̀l who covers the drum with a skin.

bɔ̄ʈe fwɔ́tè bʊ̀l who beats the drum.

bɔ̄ʈe lɛu kí tʃgò who polishes beads.

bɔ̄ʈe fích kí rɛ́k who makes ostrich shell beads.

19: Howell & Thomson E, G-5 (1943-1944)1946
FJ23 Shilluk FJ23

does not count. It has been suggested that the prohibition of grass fires may spring from this prohibition upon building; it is necessary, if the building season is to start late, to preserve the grass for roofing. Out of respect for Nyikang it is also forbidden for the Shilluk to indulge in inter-sectional fighting, or possibly from fear of his wrath.

Several other prohibitions govern the *reth's* own behaviour: he may not sit upon the ambatch mattress, favoured by the Shilluk, until his installation, and his movements are considerably restricted. There is great importance attached to watercourses by the Shilluk, and until his installation the *reth* found himself unable to cross west of the big *khor* beside Fanyikang, which joins the Nile just downstream of the shrine of Nyikang.

To the north of Fashoda, he was "afraid of going too close to Nyikang". In fact he found any suggestion that he should travel north of Mal near Detwok uncomfortable. The importance attaching to *khors* is not confined to the two at Fanyikang and Mal. Whenever the new *reth* comes to a *khor*, before crossing it, he must step over a sheep, held prostrate in the bed, before he can cross. This sheep must be brought from the nearest village, but if a death has recently occurred in the village, or no one can be found to lend a sheep a sheaf of grass will do instead.

PART III—THE INSTALLATION OF ANEI KUR.

There are various preliminaries to the installation of the *reth* by Nyikang. Many materials necessary for the ceremonies have to be collected, and apparatus has to be made.

The most important is the expedition to *pothe manyo* (or raiding country), and northwards to the country traditionally conquered, though more probably merely raided, by Dak, the son of Nyikang. Two small sections are responsible for this embassy. The subsection of Akwobai in Kwom (Gol Nyikang), and the small section of Abwor in Mwomo (Gol Dhiang), are responsible for obtaining silver and cloth from the north, and as they go north they solicit gifts from Shilluk villages by the way.

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

the place very inviting, or, if one must enter, tempt one to linger. One is happy to conclude's one's business and escape to the comfort of the hut opposite.

This is the living and sleeping hut, and is usually much more clean and tidy than the other. The hard earth floor is neatly smoothed over with mud and carefully swept. Several cow hides hang on the walls or rest against them, and one of these is placed for the visitor to sit upon crosslegged, or a small platform made of light ambac wood may be brought forward for his accommodation. Lying against the wall is also the tall war shield of toughened hippopotamus hide belonging to the master of the house and his two spears, one his fighting spear, seven feet in length with a broad, smooth, highly polished, leaf-shaped blade on a straight, slender shaft of brown wood; the other his fishing spear, a foot shorter in length and with a long, narrow, triangular blade armed with ugly, serrated barbs. Inside the hut we may find several men; some sit in the neat way the Shilluk have with one foot tucked beneath them, a posture impossible for a stiff-jointed European, but one which they can maintain for long periods without the slightest discomfort. The host is dispensing beer to his guests from a large pot placed in the centre of the floor, and a generous bowl, holding about a quart, will be offered to you. This beer is made from fermented millet, and looks, and tastes, rather like cold cocoa. Courtesy demands that you take some, so you sip a little slowly, balance the bowl in your lap for a while, take another small drink and hand the bowl to your neighbour who finishes it off with avidity. You linger over a cigarette while the others pass round a pipe filled with rank, home-grown tobacco, or, if this is scarce, with charcoal. A Shilluk pipe has a large bowl made of clay, fire baked, fancifully carved and picked out in red and white and black; into this is fitted a wooden stem, two feet long and an inch in diameter, with a bulbous mouthpiece made from the stem of a gourd. With a complete disregard for hygiene a member of the party takes the pipe from the man next to him, puts it to his mouth, sucks vigorously for a few moments, his cheeks going in and out